

THE  
BOOK OF NATURE;  
OR, THE  
TRUE SENSE OF THINGS,  
EXPLAINED AND MADE EASY  
TO THE  
CAPACITIES OF CHILDREN.

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PART II.

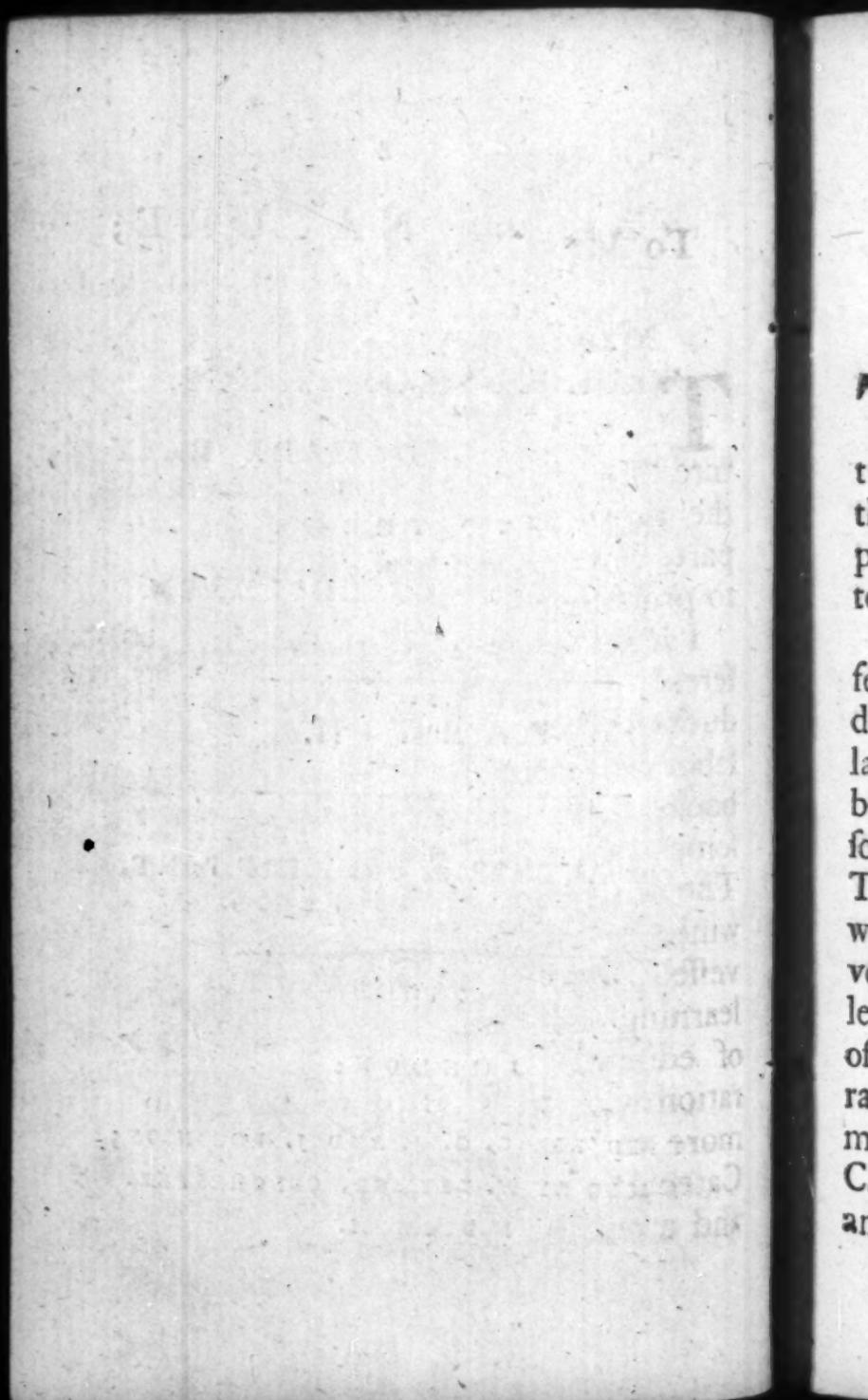
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BY THE AUTHOR OF THE FIRST PART.

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To MRS. W—, of G—.

MADAM,

TO whom can I present this second part of the Book of Nature so properly as to you ; who, by the good use you made of the first part, have given me encouragement to proceed ?

I have taken pleasure in many different studies ; and some of my productions have been the fruit of much labour : but I look upon this little book as a work of more hope than some others of greater appearance. The new language of it is a sort of new wine, which must be put into new vessels, into minds untainted by false learning, unoccupied by the prejudices of education ; and then, little preparation will be required in the scholar, more than a good knowledge of the Catechism of the Church of England, and a readiness in the reading of the Scripture,

Scripture, and in turning to the several parts of it. This second set of Lessons hath already been tried upon the forwardest children of our Sunday schools; and, from the progress they make, and the avidity with which they receive this kind of instruction, I am able to answer for the good effect of it. I can therefore recommend it to you with the greater confidence. If it succeeds in my hands, it may succeed better in yours; who, from your own judgment, will enlarge upon my several subjects in a familiar conversation with your little disciples; and thereby render these lessons more instructive, as well as more agreeable. In the way I have marked out, go on, after your own manner, and the Lord prosper you.

*May 1, 1792.*

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THE  
BOOK OF NATURE, &c.

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PART II.

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I. THE CHAPTER OF CHILDREN.

JESUS CHRIST took a little child, and set him forth as a pattern, to shew with what temper of mind his doctrine must be received; and that men, even the greatest and the wisest of them, must become as little children, before they can be his disciples.

For the same reason, the Apostle also exhorts all Christians to return to the state of children, and to desire like *new-born babes* the *sincere milk of the word*. They

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can receive nothing on any other condition: for, is it not said, that he who will enter into the kingdom of heaven, must be *born* again? And he who is newly born must be in the state of a child. When a child comes to be taught, it comes in simplicity: it has no opinions of its own to be proud of: it receives the word of God from its spiritual parent the Church, as children receive milk from the breast of their mother, and are nourished thereby.

When a master undertakes to teach, he does not find his labour easier, but harder, and sometimes hopeless, from the ill habits the scholar has acquired in teaching himself, and the opinion he has of his own sufficiency. This case, though generally troublesome, is never so dangerous, as when human wisdom has been meddling with divine things: therefore, when God teaches us such things, he will have none of our wisdom to begin with. He hath warned us, that his thoughts are not like ours; that he measures good and evil by a different rule: whence it comes to pass, that a man's own wisdom will never assist him in receiving the wisdom of God. The things of God cannot be seen but by the gift, that is, by the grace of God: and his gifts are never thrown away upon a proud mind:

mind: he *resisteth the proud*, and sendeth away the rich empty and ignorant. And in this the judgment of God is not to be censured, but adored. *I thank thee, O Father; Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* Even so, Father, for so it seemed good in thy sight. Matth. xi. 25.

If Christianity were doubtful, or of human invention, then it would be a good way to provide ourselves with as much of our own wisdom as we could, that we might be able to judge of it: but if it is from God, of whom we are unfit to judge, this method will never fail to lead us into error; and many who pursue it wander from one error to another, till they fall into total unbelief.

As children are preferred to be taught of God here upon earth; so we are told, that they are received into heaven; and that the whole kingdom of God is made up of children, and of those who are like them. They who will not be taught with children, shall not go to heaven with children. Many are too proud to make children of themselves, even when they have God for their master, and therefore many will fall short of it. Try the Gospel upon a child:—

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he receives instruction from God without gainsaying, as he received milk from the breast of his mother. Try the same upon the wise man of nature:—he must judge of it by some rule of his own; he must put the light of the sun to some test, before he consents to see by it; and so he walks on still in darkness: he has been poring and prying, by a bad light, into things he does not understand, till he has hurt his eyes, and cannot see so much as a little child can: yet he is full of conceit, and thinks he can judge of every thing. When Elymas, the sorcerer, was struck blind, he sought for somebody to lead him by the hand: but these take upon them to be guides, and think nobody can go right without their leading.

If the Gospel of Jesus Christ is the power of God unto salvation, blessed are they who are not offended at it, and have no reasons against it; who rejoice to see the things of heaven by the light of heaven, as they adore God in his works when they see them by the light of his own sun. They, among the Jews, who became reputedly wise under a false education, were the worst hearers our Saviour ever met with, because they were fond of their own traditions, and proud of their own attainments.

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ments. He that hath been taught ill, is more incapable than he who hath not been taught at all. *If ye were blind, said our Saviour, ye should have no sin; but now ye say, We see; therefore your sin remaineth.* This a child never says; therefore he is fit to be taught of God: and every human teacher, who begins with his scholars in their childhood, will soon find, that he does more good by teaching one child than by teaching some twenty men; which consideration is a great encouragement, and gives much hope of success to the writer of this little book.

THE QUESTIONS.

Q. What temper must be found in all the disciples of Jesus Christ?

A. The temper of a child.

Q. Why so?

A. Because no other can receive his word.

Q. Why cannot men receive the Gospel as well as children?

A. Because they are apt to have wrong opinions of their own, on the authority of which they presume to judge the doctrines of God.

Q. Why did not the Jewish Doctors receive the Gospel?

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A. Because they had been ill taught, and had a great conceit of their own learning.

Q. To what is the word of God compared?

A. To sincere or pure milk.

Q. Why so?

A. Because it gives nourishment and growth to the mind, and is fit for those only who are of teachable dispositions, like children.

Q. How does God treat those who are wise in their own conceit?

A. He hides from them the things of heaven, so that they cannot see what a child can see.

Q. To whom does he reveal mysteries?

A. To babes, and to those who are like them.

Q. Of whom is the kingdom of heaven composed?

A. Of children, and of those who are like them.

Q. Why will many fall short of it?

A. Because they are too proud to make children of themselves, even in the sight of God.

Q. Which is the best time of life to learn the word of God?

A. In our childhood, before we have been

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been ill taught, or have taken up any vain conceits of our own.

N. B. It is easier to learn twenty good things, than to unlearn one bad one.

## THE TEXTS.

Matth. xviii. 3. *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

Mar. x. 14. *Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.*

I Pet. ii. 2. *Wherefore laying aside all malice, and all guile, and hypocrisies and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby.*

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## II. THE CHAPTER OF THE RACE.

IF a man, when he has undertaken to run a race, eats and drinks as he used to do, and carries the same weight of clothes upon his back, or wears a long garment down to his heels, instead of being girded up and lightly clothed, he must be a fool.

a fool. His fellow-champions despise him; the spectators laugh at him; and he returns home with shame and disgrace, while the children of the street follow him and make a jest of him.

Unless I take heed to myself, I shall be one of those who thus expose and disappoint themselves. For my life is not a journey of curiosity; it is a *course*, a *race*; in which I must either win the heavenly prize, or lose it. If this is the case, no duty of life must be performed with sloth or carelessness, but with exercise and attention, and with an active mind, as if I was intent upon victory at every step. I can never hope to succeed or excel, unless I do whatever I undertake *with all my might*, as one who is striving to win the prize in a race.

I may learn how to prepare myself for my Christian course, if I consider what was done by those who anciently strove for the mastery in any manly exercise. I am to make them my pattern, as the Apostle hath instructed me.

I. They prepared themselves for the day of trial by diligent and laborious exercise beforehand. I have more encouragement to do this than they had. Therefore, said the Apostle to his son Timothy, *exercise thyself*

thyself unto godliness; for bodily exercise profiteth little; the prize to be obtained by it is inconsiderable; but godliness is profitable to all things, having the promise of this life, and of that which is to come.

2. That they might use their limbs to greater advantage, they threw off their clothes; and the term which denotes exercise, implies that they were naked. I must also take care not to put on too much of this world, but to *lay aside every weight*, that I may be light and active in my spirit; according to that precept, *gird up the loins of your minds*; that, being unincumbered with the world, they may be prepared for the *Christian race*.

3. They observed strict temperance; because the body, the more it is fed and indulged, the less fit it becomes for action. *He that striveth for the mastery is temperate in all things*. I am striving for the mastery; therefore I must be careful not to weaken my mind by intemperance and fulness of body.

4. They were anxious for the prize, and the honour of the victory. They considered that, though all run in a race, the prize is given but to *one*. It was not sufficient with them to do *well*; it was their *object*

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object to do *best*: and it must be ours, *so to run that we may obtain*.

5. It was a great obligation upon them to do their best, and had a great effect upon their minds; when they found themselves before a multitude of spectators whose eyes were upon them; and particularly those of their near friends, who were earnest for their success; or of their enemies who had an interest against it. We are also striving before a cloud of witnesses; we are made a *spectacle to the world, and to angels, and to men*. Good men are praying for the success of our endeavours; the angels stand ready to receive and applaud us when the race is over; and God will give us the promised reward: for,

6. As the conquerors of old, when they had won the race, received an honourable garland of flowers, and were celebrated in songs; so do we also expect to be crowned. Their garlands, how gay soever they might be at first, soon faded away; but the crown for which we strive is uncorruptible and eternal. When the blessed St. Paul had *finished his course*, there was then nothing before his mind but the reward of his victory—*henceforth there is laid up for me a crown of righteousness*.

If there is joy among the angels of heaven,

heaven, when one sinner repenteth upon earth ; what will be the congratulations, the songs of triumph, when the righteous shall be met, at the end of their race, by the inhabitants of heaven !

## THE QUESTIONS.

Q. Why is the Christian life compared to a race ?

A. Because it is a course of righteousness, with a crown of glory for the prize.

Q. Are you under like circumstances with those who run in a race ?

A. I have engaged myself to strive ; and I must either win heaven, or lose it.

Q. How are you to prepare yourself, that you may win the prize in this race ?

A. As they did of old, who strove for the mastery in any manly exercise.

Q. What rules did they observe ?

A. They exercised themselves diligently beforehand ; and I must exercise my mind unto godliness, that I may be prepared against the day of trial.

Q. How did they exercise themselves ?

A. They laid aside their clothes, that they might not be hindered by any unnecessary weight or incumbrance.

Q. And what are you to do ?

A. To

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A. To keep myself light and active for the Christian course.

Q. How are you to do that?

A. To cast off the unnecessary weight of riches, worldly cares and pleasures.

Q. Is there not some particular impediment, which every particular Christian is to lay aside?

A. There is some one sin, which wraps itself more closely about him, and is harder to put off than any other, and hinders him most of all in his Christian progress.

Q. What else was required of those who were preparing for the race?

A. To be temperate in all things: for this contributes as much to the strength of the mind as of the body.

Q. What obligations are you under to do the best you can?

A. The race is not won, but by him who does his utmost: he that is careless will not obtain, neither doth he deserve the prize.

Q. What other obligation are you under?

A. I am striving before a cloud of witnesses, who will receive and applaud me if I succeed.

Q. Who are they?

A. The holy angels; all good men; and

and all they who have already run the race of faith, and obtained the prize.

Q. How were the conquerors rewarded of old time?

A. With a crown, or garland, of laurels and flowers.

Q. What will be your reward?

A. An eternal crown which fadeth not.

### THE TEXTS.

Heb. xii. 1. *Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race which is set before us.*

1 Cor. ix. 24, &c. *They which run in a race, run all; but one receiveth the prize: so run, that ye may obtain.*

*And every one that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.*

*I therefore so run, not as uncertainly—but I keep under my body, and bring it into subjection, lest, while I have preached unto others, I myself should be a cast-away.*

## III. THE CHAPTER OF TABERNACLES.

ALL men are but passengers and pilgrims through this world ; and it is a fatal mistake to think we are possessors of any thing, of houses or lands, when we are no more than tenants and occupiers in this transitory life. Some dwell in stately palaces ; and many more in poor cottages ; but all are born to the same mortality. If the poor man's hut drops into decay, he dies never the sooner ; and if the house of the rich is founded upon a rock, he lives never the longer.

To prevent all mistakes from distinctions of this kind, the holy Patriarchs, Abraham, Isaac, and Jacob, inhabited no lofty cities, built no strong holds ; but lived in tents or tabernacles, with which they removed from place to place, as God was pleased to order them. This was very remarkable in their case ; because they did it in a land which God had promised to them for an inheritance ; thereby signifying, that they did not accept of the earthly land,

land, but looked for *a better country, that is, an heavenly*. When the children of Israel were journeying to Canaan (to give us a pattern of the state of man in this world) they lived by encampments in a wilderness; removing their tents from place to place for forty years, and ending their days in that unsettled way of life. Even when the people were fixed in Canaan, good men still devoted themselves to live as sojourners and pilgrims. We see this in the example of the Rechabites, who renounced the pleasures and possessions of the world, and dwelt in tents as their holy fathers had done before. Even God himself was pleased to partake of the condition of his people; making himself, even under the law, that stranger upon earth which he was to be afterwards under the gospel. The place of his worship in the wilderness, and long afterwards, was not a house, but a tent and a tabernacle; and when the word was made flesh, he is said to have *tabernacled* amongst us; living as one who renounced this world and all its possessions; more unprovided of house and land, than the foxes of the earth or the birds of the air. The passage from this world to the other is much more easy to those who live in this manner. The man

of the world, who fixes his abode here, is violently torn away at his death, as a tree pulled up by the roots, and hath no prospect after it: but he who lives in a tent is easily removed. If we live in faith, we shall die in hope; knowing that, if *our earthly house of this tabernacle be dissolved*, we have another building, an house not made with hands, eternal in the heavens. When we leave this land, on which we never rested, we find a better country, in which we may fix with safety; when we leave the buildings of this world which fall into decay, we find an eternal city, whose builder and maker is God.

No subject is perfectly understood, till it excites devotion in us; and we should endeavour to give that turn to it, in some such way as this:

Lord, make me ever mindful, that I am a pilgrim and stranger upon earth; a passenger and traveller through this transitory life to the possession which thou didst promise to our forefather Abraham, and the heirs of his faith. As I have here no abiding place, let me be content to lead a changeable unsettled life, if thou seest it good for me, as a tent is removed from one station to another: that, when all my journeyings and encampments through this wilderness

wilderness shall be finished, I may *see the felicity of thy chosen*, and *rejoice with thine inheritance*; dwelling with thee for ever in that holy land, and that heavenly city, which thou hast prepared, and builded for thy holy Patriarchs, and, with them, for all those who *through faith and patience shall inherit the promises*. Amen.

## THE QUESTIONS.

Q. What is a Tabernacle?

A. A Tent, stretched out with chords, and moveable from one place to another.

Q. Who dwelt in these habitations?

A. The holy Patriarchs, Abraham, Isaac, and Jacob.

Q. Why did they inhabit such dwellings as Tabernacles?

A. To remind them daily that they were strangers upon earth.

Q. Had not God promised them the possession of the land in which they dwelt?

A. Yes: but he made them live in it as travellers or sojourners, to shew them and us, that the hope of all his Saints is in another life.

Q. Who else lived in Tabernacles?

A. The children of Israel, in their journeys through the wilderness.

Q. How long did they live in this way?

A. Forty years: so that the whole generation of them who were brought out of Egypt finished their course, short of the promised land, in these unsettled habitations.

Q. Did good people understand what God intended by their dwelling in tents?

A. Certainly; because some dedicated themselves freely to this way of life, after they were settled in towns and cities.

Q. Who were such?

A. The Rechabites; whose father gave them a charge to renounce the world, and live as the Patriarchs had lived before.

Q. What was the house in which God dwelt at first with his people?

A. It was a Tabernacle set up in the wilderness.

Q. Why did God dwell in such a place?

A. To shew that he would be a stranger upon earth as we are, and dwell in the tabernacle of a mortal body.

Q. What are we to learn from these things?

A. That all the servants of God are to renounce the world, and live like strangers upon earth.

Q. What do they hope for by so doing?

A. They

A. They prepare themselves for a better inheritance in heaven.

Q. Why does the Apostle call our bodies *tabernacles*?

A. Because we lead a travelling life in them, and they are soon to be taken down, as a tent is.

Q. How do the children of this world live?

A. They build houses and buy lands, as if they were to live for ever; when perhaps their tent may be taken down this night, and their soul required of them.

Q. What is the best improvement of this and other subjects of the Scripture?

A. To make a prayer to God upon them.

### THE TEXTS.

Gen. xiii. 18. xxv. 27. Numb. x. 28.  
2 Sam. vii. 6. Jer. chap. xxxv. John i.  
14. Acts vii. 1, &c. Heb. xi. 9, 2.  
Pet. i. 13, 14.

## IV. THE CHAPTER OF WAR.

WHAT a strange thing is war! yet we see it every where; and we ourselves are engaged in it, whether we will or not. There is war in the natural creation: the hawk is always in arms for the seizing of his prey; the lion and the wolf are at war with cattle; birds and beasts are persecuting one another; and the innocent are destroyed, by the cruel and the rapacious. Even in seas and rivers there are greedy monsters, which devour other kinds when they are within their reach. If we turn our eyes to mankind, we see nation rising in arms against nation, and kingdoms divided against themselves. And why is all this permitted?—For many wise reasons; but for this above all, that, from the enemies we see, we may consider the enemies we do not see. For the invisible world is also at war: *there was war in heaven*: God himself hath his enemies among Angels that excel in strength: principalities and powers are confederate against all the great and merciful.

merciful designs of Heaven: and the war, which they began there, is carried on upon earth against us men and our salvation. We are therefore born to a state of war, and are accordingly enlisted as soldiers at our baptism; and Jesus Christ is the *captain of our salvation*, under whose banner we are to fight against his and our enemies. Our Christian profession is called a *fight of faith*; because it is subject to all the dangers, losses, fears, and miscarriages of war; and the same rules are to be observed, the same measures to be followed, in the one case as in the other; with this difference, that ghostly dangers are a thousand times worse than bodily, and call for more valour and more vigilance. Being therefore soldiers, we are to do as soldiers do.

1. We are to put on the whole armour of God. There is the helmet to save the head in natural war; and there is the protection of God, the *helmet of salvation*, in spiritual war. There is the *shield of faith*, which we are to hold up against the fiery darts of the enemy. There is the *sword of the spirit*, the word of God, *sharper than any two-edged sword*, which, when skilfully used, will give mortal wounds to the adversaries of our faith.

2. We

2. We must practice the prudence which is necessary in earthly war : considering, that we are here in an enemies country, in continual danger of being surprised by evil spirits who are always upon the watch; and therefore obliged to be sober and vigilant. A drunken soldier, in a time of war, is in danger of death ; a drunken Christian is in danger of damnation. All levity and dissipation, and foolish jesting, are to be avoided, as tending to make the mind effeminate and careless, and insensible of its dangerous situation in this life : in consideration of which, we are to *pass the time of sojourning here in fear*, as they do who are incompassed with enemies.

3. We are to study the interests of the two parties at war. We are to know, that the grand enemy of man, which is the Devil, hath his allies who assist him in his warfare against us : these are, the World and the Flesh. The World receives his principles, and works with him, by the great force of custom, fashion, and example : the Flesh warreth against the spirit, and is to be denied and mortified ; as we stop and seize the supplies of provision, when they are upon the road to the camp of an enemy.

4. Then, lastly, as the mind of the soldier

soldier is intent upon victory, and he runs all hazards to obtain it ; so hath the Christian the same object in view : sin and death are to fall before him, and the kingdom of heaven is to be the prize.

All the prospects and chances of the spiritual warfare are to be seen, as in a glass, when we read of the wars of the Hebrews in their progress from Egypt to Canaan : how God fought for them in a case when they could not fight for themselves, and overthrew the Egyptians in the Red Sea : how Jericho fell before the priests ; as the world and its power fall before the sound of the Gospel : how Gideon prevailed over the host of Midian with his lamps and his pitchers ; as the enemies of the truth are defeated by the light of the word in earthen vessels : how Sisera, that grand enemy of the people of God, fell by the hand of a woman ; as the powers of earth and hell are conquered by the faith and fortitude of the Church. From all which, and other like cases, we gather, that *if God be for us, who can be against us?*

But then, we are to remember, that the same people, whom no force could conquer, no diabolical enchantments could prevail against, were destroyed by the wiles of the enemy, and the bewitching power

of temptations from bad company, with the false doctrines and idolatrous festivals of heathenism: all which dangers await us every hour of our lives. *He that endureth to the end shall be saved:* and then our Captain shall settle us, as Joshua did the people, in the promised land: the *Lord himself*, like him who shouted and sounded for the fall of Jericho, *shall descend from heaven with the shout of the angelic host*, and the trumpet of victory shall be sounded: every enemy shall be cast under our feet, and we shall pass with triumph from this world of fear and danger, to reign with the Conqueror in his glorious kingdom. This is the great subject of Christian triumph and thanksgiving, all expressed in these few words of the Apostle—*thanks be to God which giveth us the victory, through our Lord Jesus Christ.*

### THE QUESTIONS.

**Q.** What are we to learn from the consideration of war?

**A.** That we have ghostly enemies, against whom we are to be constantly in arms.

**Q.** Who are these enemies?

**A.** The Devil and his angels, who oppose

pose the great work of God for the salvation of man.

Q. What are we made at our baptism?

A. Soldiers of Jesus Christ, the captain of our salvation.

Q. What is Christian profession called?

A. The fight of *faith*, which alone can give us the victory.

Q. Is man able by his own strength to oppose his spiritual adversaries?

A. He knows nothing about them till God warns him of his danger.

Q. How are we to stand against these enemies?

A. As soldiers do in war.

Q. What are the arms of the spiritual warfare?

A. The helmet of salvation, the shield of faith, and the sword of the spirit.

Q. What temper of mind are we to preserve?

A. We are to be sober, and vigilant, and fearful of a surprise.

Q. Which are the three great enemies of man?

A. The Devil, the World, and the Flesh.

Q. How are you to defend yourself against the Devil?

D

A. To

A. To resist him, steadfast in the faith.

Q. How against the World?

A. Never to take its word, or admit of its authority.

Q. How against the Flesh?

A. By mortification, abstinence, and self-denial.

Q. What is the great object to a Christian soldier?

A. The hope of a victory over sin and death, and of obtaining the kingdom of Heaven, the prize of our calling.

Q. Where may we see and learn the nature of the Christian warfare?

A. From the wars of the Hebrews in the Scripture.

Q. From what events in particular?

A. From the overthrow of Pharaoh and his host in the sea.

Q. From what others?

A. From the fall of Jericho, the defeat of the Midianites, the death of Sisera, &c.

Q. What do you infer from these things?

A. That God still fighteth for us, and that all his enemies shall perish as these did.

Q. When the king of Moab could prevail

vail against the Israelites neither by force nor enchantments, what was done?

A. They were destroyed by the allurements of bad company.

Q. What will happen when Jesus Christ shall triumph over all his enemies?

A. He shall descend from Heaven with a shout, with the voice of the Archangel, and with the sound of the last trumpet.

Q. How was this foreshewn?

A. Jericho, for a pattern to us, fell before Joshua with the same circumstances.

### THE TEXTS.

Rev. xii. 7. *There was war in heaven.*

2 Tim. ii. 3. *Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life.*

Eph. vi. 13. *Take unto you the whole armour of God, that ye may be able to withstand in the evil day.*

2 Cor. x. 3. *We do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds.*

Josh. x. 24. *Put your feet upon the necks of these kings.*

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Rom. xvi. 20. *The God of peace shall bruise Satan under your feet shortly.*

I Theſſ. iv. 16. *The Lord himſelf ſhall descend from heaven with a ſhout, with the voice of the archangel, and with the trump of God.*

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## V. THE CHAPTER OF THE POTTER.

THE Potter maketh vessels out of clay, and fashioneth them as he pleases. Some are great, and some are ſmall; ſome are made to honour, and ſome to dishonour. All things made of earth are frail, and eaſily broken: and though they are finely figured, and painted and gilded, they are but earth ſtill, and a fall destroys them.

I come from the hands of my Maker as clay from the hands of the Potter, and am called a vessel, because I have a capacity to hold either good or evil. In the language of the Scripture a person and a vessel are the ſame thing. Paul is called a *chosen vessel*: and he exhorts the husband to give honour to the wife as to the *weaker vessel*.

The ſame power which formed me hath wisely

wisely given unto me my station and my use in this life. As the clay doth not reply against the will of the Potter, so must not I find fault with the state of life to which God hath called me, but conform myself to it, and be useful in my place. I shall still be happy and respectable, if I do my duty in an inferior station, and fulfil the will of God, which is the great end of man's being in this world, and his greatest honour in every state of life. O how vain is it for man to resist God, and exalt himself against him ! What is all the power of this world, when it opposes the designs of heaven ? It is a vain rage which brings destruction upon itself: it is a *Potter's vessel* boasting itself against a *rod of iron*, which can break it in pieces with a touch.

In respect of his mortality, no man is superior to another. The rich and the poor, the honourable and dishonourable, must all die. The stroke of death will break them as a Potter's vessel: and then the distinction between them is at an end; for the vessel of honour is as useless as the rest, when it is broken.

When I see the fragments lying scattered about in a Potter's field, I see the exact pattern of a burying ground; in which the bones of men lie scattered before

the pit, and their bodies are again mixed with the clay out of which they were made. But to give me hope under the consideration of this my mortal frailty, the *Potter's field* was purchased with the price of him that was valued, as a proper place to *bury strangers in*. Therefore if I live and die in faith, as a *pilgrim and stranger upon earth*, it matters not where my body is buried, because my burying-place, wherever it may chance to be, is paid for with the blood of Christ: and I shall rest in this assurance, that although I have *lied among the pots*, a broken vessel, in appearance cast away and forgotten, yet is my immortality secure, and I shall rise as with *the wings of a dove*, and be glorified as with *colours of gold*. From being a vessel of earth, I shall be as that vessel of gold which held the hidden manna; and as that was placed in the holy of holies, so shall I be translated to the heavenly sanctuary.

If then, I who am now a weak and frail mortal, am capable of being thus raised and glorified in the vessel of my body, how careful should I be to keep it in *sanctification and honour*, and not live in *the lust of concupiscence*, as the Gentiles did, who knew not God, nor Jesus Christ, nor the power of his resurrection!

## THE QUESTIONS.

Q. What is the work of a Potter?

A. He maketh vessels out of clay, and fashioneth them as he pleafeth.

Q. Why is God compared to a Potter?

A. Because he forms man out of the clay, and appoints every one to his station and use in life.

Q. Why is man called a vessel?

A. Because he is capable of holding that which is put into him, whether it be good or evil.

Q. How ought we to submit to God's appointment?

A. It is as vain to find fault with the state to which he had called us, as it would be for a vessel of earth to dispute against him that formeth it.

Q. In what sense are all Christians, vessels of honour?

A. Because the grace of God, or spirit of life, is given to Christians of every degree.

Q. In what respect are all men equal?

A. They are all made of the same clay, and death shall break them all in pieces.

Q. What

Q. What may we liken to a Potter's yard, with fragments scattered about it?

A. A church-yard or burying-ground.

Q. Was such a place ever set apart for burials?

A. The Potter's field at Jerusalem was purchased with the price of Christ's death, to bury strangers in.

Q. What may that teach us?

A. That if we live by faith, as strangers in this world, we may rest in hope at our death.

Q. Why so?

A. Because the place to bury strangers in was paid for with the price of Christ's innocent blood.

Q. And what is our hope in death?

A. That, although we lie as broken earthen vessels, we shall be restored and glorified at the resurrection.

Q. How ought we then to regard and keep this vessel of our body?

A. We ought to keep it in *sanctification and honour*, not in the *lust of concupiscence*, as *Heathens* did who had not this hope.

### THE TEXTS.

Jer. xviii. 6. *Behold, as the clay in the Potter's hand, so are ye in my hand, O house of Israel.*

Rom.

Rom. ix. 21. *Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

2 Cor. iv. 7. *We have this treasure in earthen vessels.*

Math. xxvii. 7. *And they took counsel, and bought with them the Potter's field to bury strangers in.*

Psal. lxxviii. 13. *Though ye have lien among the pots, yet shall ye be as the wings of a dove, that is covered with silver wings, and her feathers like gold.*

1 Thess. iv. 4. *That every one of you should know how to possess his vessel in sanctification and honour.*

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## VI. THE CHAPTER OF REDEMPTION.

**T**O redeem is to buy a captive back again with a price from slavery; as poor Christians often are, when they have been unfortunately taken at sea by barbarous Turks and Moors.

My Catechism hath taught me that *God the Son hath redeemed me. What am I then, without*

without being redeemed, but a slave and a captive? My person is forfeited to God for sin, and under sentence of death: and my soul is under the power of Satan, to follow sin with my heart and affections, and live in the service of it: neither is there any liberty for me, till *the Son shall make me free*, and redeem me from the power of Satan unto God. Such as the Hebrews were in the house of bondage before Moses came to deliver them, such am I in the Egypt of this wicked world, if I am without a Saviour. They were delivered from death by the blood of the Passover; and I have redemption through the blood of Christ. I am not redeemed with silver or gold, as worldly captives are, but by the precious blood of Christ, the lamb of God, who gave himself a ransom for us all, and took away the sin of the world.

The unbelieving Jews, blinded with ignorance, boasted that they were never in bondage; not understanding that they were born in sin, and that a life of sin is a life of slavery, from which nothing but the grace of God in Jesus Christ can deliver us. Some Christians are as proud and as blind as the Jews were, with no knowledge of the bondage of sin, nor of the necessity of a sacrifice to be offered, a price

to

to be paid, an atonement to be made for all those that shall be saved. The vain traditions of their fathers destroyed those Jews ; and the vain deceit of human philosophy destroys these Christians. When the slave is drunk, he dances about, and forgets his condition : and when the mind of a Christian is drunk with the pride of false doctrine, he thinks himself free, and forgets his Redeemer. O Lord, open thou mine eyes, that I may see the misery of my nature, and know the value of my ransom, and find in thy service the true *liberty of the sons of God.*

## THE QUESTIONS.

Q. What do you mean by the *redeeming* of mankind ?

A. To *redeem* is to buy a person back again from a state of captivity, by paying a ransom for him.

Q. What ransom did God take for the Hebrews, when the Egyptians were slain by the destroying Angel ?

A. The blood of a lamb.

Q. And what ransom does he take, to save you from death.

A. The blood of Christ.

Q. Man is then a slave by nature ?

A. He is a slave to sin, and through the fear

fear of death is all his life-time subject to bondage.

Q. Whose power are sinners under?

A. They are under the power of Satan, as the afflicted Hebrews were under the power of Pharaoh.

Q. What was Egypt to the Hebrews?

A. It was the house of bondage.

Q. And what is your house of bondage?

A. This wicked world.

Q. What is false liberty?

A. The liberty of serving our own lusts.

Q. What is perfect freedom?

A. The service of God.

Q. Why so?

A. Because it delivers us from the tyranny and torment of our own lusts and passions.

Q. Why did the Jews boast that they were free?

A. Because they did not understand that they were born in sin, and lived under the bondage of it.

Q. Why do Christians deny that we are born in sin?

A. Because they trust to the vain deceit of philosophy, which is the religion of human pride.

Q. What did the Hebrews do when they were brought out of Egypt?

A. They

A. They served God, without fear of these wicked people.

Q. And what are we to do whom Christ hath redeemed?

A. To keep God's commandments, without fearing the people of this world.

### THE TEXTS.

Rom. vii. 14. *But I am carnal, sold under sin.*

23. *Bringing me into captivity to the law of sin.*

24. *O wretched man that I am, who shall deliver me from the body of this death?*

Eph. i. 7. *We have redemption through his blood.*

1 Cor. vi. 20. *Ye are bought with a price.*

Rev. v. 9. *Thou hast redeemed us to God by thy blood.*

1 Pet. i. 18, 19. *Ye were not redeemed with corruptible things, as with silver and gold—but with the precious blood of Christ, as of a lamb without blemish and without spot.*

Exod. i. 13. *And the Egyptians made the children of Israel to serve with rigour, and they made their lives bitter with hard bondage.*

Exod. xx. 2. *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

Luke i. 68. *Blessed be the Lord God of Israel, for he hath visited and redeemed his people.*

John viii. 33. *We were never in bondage.*

38. *If the Son make you free, ye shall be free indeed.*

Eph. iv. 8. *He led captivity captive—i. e. He enslaved him who had enslaved us.*

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## VII. THE CHAPTER OF THE WILDERNESS.

WHEN I read of the journey of the Hebrews from Egypt to Canaan by the way of the Wilderness, I see a pattern of my own life, and of all the trials I am to undergo as a Christian on my progress through this world to the kingdom of heaven. Their journey began with their baptism in the Red Sea: and as that baptism was a deliverance from Pharaoh and his host; so is my baptism, with which my Christian life begins, an escape from the power of sin. As they were supported by manna and the waters of a rock; so must I live by bread from heaven, and my thirst must be satisfied with the waters of life.

The

The end of this my pilgrimage upon earth is the possession of the heavenly land which God hath promised to me ; but in the way to it, I must undergo trials and temptations of every sort, and die in this wilderness, as Moses and his people did, before I can attain it. As they proceeded by encampments, and wandered many years in the wilderness ; so is my life a pilgrimage : and their example assures me, that I have here no abiding place, no fixed habitation.

They became tired of eating manna, and wished to return back to Egypt, the place of their captivity ; and I am in danger of returning to this sinful world, which I renounced and forsook at my baptism. In my way, I am to meet with enemies, whom my fearful heart will magnify and represent as giants, never to be faced and conquered : but still, if *God be for me*, as he was with the Israelites when they fought against the sons of Anak, *who can be against me?* Greater is he that is with us, than he that is with the world.

Heathen doctrines and customs may debauch and draw away my mind from truth, and lead me into uncleanness of life ; as the Israelites were led astray by the idolatry and licentiousness of the wicked Moabites.

The danger of ill company will always be near at hand through life; as the mixed multitude of unruly people, who followed the camp in the wilderness, were always propagating some mischief among the congregation.

My heart may be infected by the spiritual pride of *Corah* and his company, and I may fall into the presumptuous sins of schism and rebellion. If a man be above the sins of the body, other temptations take place upon the mind: he begins to conceive highly of his own holiness; and his next step is to heresy and pride of opinion.

When I read, that the soul of the people was discouraged by the length of the way through which it pleased God to lead them about, by journeyings backwards and forwards; thence I am to learn, that I also may faint and fall by the way, for want of patience and perseverance. Many begin well, and go on so for a time; but by and by they are offended and wearied, and will walk in the ways of God no longer: therefore, I am not only to begin my course in this wilderness, but to *endure unto the end*, and so shall I *be saved*.

Of these trials and dangers, and of many others, do I see an instructive pattern in the history of the people whom God led through

through the wilderness. O that I may be wise, to consider and apply what the blessed Apostle St. Paul hath taught me; that *all these things happened unto them for our ensamples, and are written for our admonition, on whom the ends of the world* (the accomplishment of all that went before) *are come: wherefore let him that thinketh be standeth* (for this is the great lesson I am to learn) *take heed lest he fall.* 1 Cor. x. 11, 12.

## THE QUESTIONS.

Q. What do you see in the journey of the Israelites through the wilderness?

A. I see a pattern of all the trials and dangers of the Christian life.

Q. How does your journey begin?

A. With baptism, as theirs did.

Q. How were they supported?

A. By manna: and I must also live by bread from heaven.

Q. Of what did they drink?

A. Of that spiritual rock, Christ, from whom we also have the waters of life.

Q. How did the people relish the heavenly manna?

A. They became weary of it, and wished to eat flesh again in Egypt.

Q. And how are you under the like temptation?

E 3

A. My

A. My heart may be tempted to return from the spiritual life of Christianity, to the carnal life of the world.

Q. Did not the people fear the enemies that were in their way?

A. Yes: they were terrified at the sons of Anak, as I am apt to be terrified at the enemies of my salvation.

Q. How are you to be supported?

A. By an assurance that he who assisted them will assist me against every enemy.

Q. By what may you be led aside?

A. By the false doctrines and customs of this wicked world.

Q. Who was Balaam?

A. A mercenary prophet, who suffered himself to be hired to curse the Church of God.

Q. What became of him?

A. He was destroyed in battle, as all the enemies of God's Church shall perish at last.

Q. Who were the mixed multitude?

A. A set of carnal strolling people, whose evil example was often followed by the congregation.

Q. Who was Corah?

A. A rebellious Levite, who claimed an authority against Moses and Aaron.

Q. What are you to learn from the impatience

patience of the people, who were wearied by the length of the way?

A. That I am never to be weary of well-doing, nor of following God in the way of his commandments.

Q. On what are you to depend?

A. On the presence of God attending me through this wilderness: for he who was with Moses and Joshua leading his people into Canaan, will also *guide my feet into the way of peace.*

### THE TEXTS.

1 Cor. x. 1, 2. *All our fathers were baptized unto Moses, in the cloud and in the sea.*

V. 3. *They did all eat the same spiritual meat.*

V. 4. *And did all drink the same spiritual drink.*

V. 5. *With many of them God was not well pleased.*

V. 6. *These things were our examples.*

V. 13. *There hath no temptation taken you, but such as is common to man.*

## VIII. THE CHAPTER OF DEATH.

**W**HAT could our Saviour mean, when he said, *let the dead bury the dead?* How can one dead man bury another? This can never be, unless the word *dead* be taken in two different senses: for then, a man who is dead in one sense, may be buried by another, who in a different sense is as dead as he; that is, *dead in trespasses and sins*. To be carnally-minded is *death*, saith the Apostle: and the poor prodigal son in the parable having lived in that state of mind till his conversion, the Father says of him, *This thy brother was dead, and is alive again.*

Man has a soul and a body, each of which dies in its own way; and so either of them may be alive while the other is dead. This case gives occasion to many strange sayings in the Scripture. There is a sense in which Adam died on the day when he sinned; and there is another sense in which Adam lived nine hundred and thirty years. Adam delivered down a natural

tural life to all us that are born of him; but the only inheritance he could leave to our spirits, was that death to which he was fallen. It is this death of the spirit which makes it necessary for every man to be born again. We are baptized, that we may have a new life from the spirit of God; and when it is begun, it must be kept up by the means of grace; as the living seed which is hid under the earth is brought forward by the powers of heaven, which can reach it there, and act upon it. The means of grace, by which the Christian life is nourished, are—prayer, the word of God, the Lord's Supper, the ordinances of the Church, the company and conversation of godly people, with an aweful attention to the providence of God over our lives and actions, for correction and preservation: yea, and even the wicked, who have no grace in themselves, do often increase it in other men by their hatred and persecution. Among the means of grace we are likewise to reckon self-denial and mortification; and also the sickness and pains of the body, which are frequently made such to those who suffer them; according to what the pious king Hezechiah said of his own case—*In all these things is the life of my spirit.* Isa. xxxviii. 16.

If a Christian lives, he will breathe, like a man alive ; he will aspire to God and heaven in his affections, and be *firvent in prayer* : he will talk like a man alive ; and his speech will be edifying, and minister grace to the hearers : he will eat and drink ; and his food will be the food of the mind, the *hidden manna*, the bread which cometh down from heaven and giveth life unto the world ; he will eat the flesh of the son of man, and drink his blood : there will be in him all the signs of spiritual life and growth ; and he who thus liveth and believeth *shall never die*.

On the contrary, there are multitudes of people who seem to live, but are no better than dead ; and they might as well be in their graves : they are, properly speaking, *unburied dead*. They have in them nothing of the life of the Gospel, nor any symptoms of it ; no sight, no sense of spiritual things, no appetite, no affection. This we shall find, if we make trial of them. We may preach to them all day long, and do no more good by it, than if we were to preach to a man in his coffin. If we were to cry into their ears, or blow a trumpet, to give them warning of the fire of judgment, and of eternal damnation, they would hear nothing. If we were to watch them  
night

night and morning, we should find that they never open their lips in prayer to God. Shew them the wonders of his word, they see nothing : the sun of the noon-day shines upon the eyes of a dead man without any effect, unless it be that of making him stink the sooner. If we offer to them the bread of life, they want it not; for a dead man hath no appetite. Were the souls of men as visible as their bodies, we should see as much difference betwixt devout Christians, and the children of this world, as betwixt a living healthy body and a dead corpse. And now I think we may fully understand the meaning of those words which the Apostle borrows from the prophet—*Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.*

That we may escape this most dreadful of deaths, we are to consider; that as he who standeth may fall, so he that now liveth may be dead; *twice dead*, as St. Jude speaketh; dead once by nature, and dead again unto grace. The pleasures of this world will extinguish the life of a Christian—*She that liveth in pleasure is dead while she liveth.* When an affection to this world enters into the mind, and takes possession of it, all heavenly affections will die in it. The envy and pride of false wisdom

wisdom will put out the eyes of the mind, as in the Scribes and Pharisees of old, who were incapable of the love of truth. In short, whatever tends to *quench the spirit* and *choak the word*, does in effect destroy the life of God in the soul of man.

Deliver me, O'Lord, from this death! and grant that, being dead to sin and to the world, and buried with Christ by baptism, I may serve thee as a *new creature*, in *newness of life*. If I forget thee, and become cold in my affections, and my spiritual life should ever be in danger of decay, let me hear that voice which called the dead to life—*Lazarus, come forth—young man, I say unto thee, arise—Talitha cumi.*

### THE QUESTIONS.

Q. What did our Saviour mean when he said, *Let the dead bury the dead?*

A. He meant, that all they whose souls are dead in sin, are fitly employed when they are burying dead bodies.

Q. Can the soul die while the body lives?

A. It may be as senseless to all heavenly things, as a dead body is to the things of this world.

Q. If Adam lived nine hundred and thirty

thirty years, how is it true that he died on the day when he sinned ?

A. He died in spirit.

Q. Why is it necessary for us to be born again ?

A. Because, as the children of Adam, we are born spiritually dead.

Q. When God gives us a new life, how are we to preserve it ?

A. By the means of grace, and by walking in newness of life and manners.

Q. What does our Saviour mean when he says, *he that liveth and believeth in me shall never die ?* How can that be, since it is appointed to all men once to die ?

A. They who live unto God never die ; and they who are dead unto God never live.

Q. In what sense is a Christian dead while he is alive ?

A. He is dead to sin and to the world ; dead with Christ by faith.

Q. How does it appear that wicked men are dead ?

A. Because their eyes receive no benefit from the light of God's word.

Q. Have they any hearing ?

A. They are as deaf to the Gospel as if they were dead.

Q. Have they any appetite ?

F

A. They

A. They neither hunger nor thirst after righteousness.

Q. Are they also dumb?

A. Yes; because they never say their prayers.

Q. How do men fall into this death?

A. By neglecting the means of grace.

Q. Who are they that are dead while they live?

A. They who are carnally-minded and live in pleasure.

Q. How then ought we to live?

A. To avoid all things that quench the spirit and choak the word of God.

Q. If we should find our spiritual life decaying within us, what will do us good?

A. To think we hear Jesus Christ calling to us, as he did to Lazarus and other dead people, to arise and come forth from our sins.

### THE TEXTS.

Luke ix. 6. *Let the dead bury their dead.*

Eph. ii. 1. *And you hath been quickened, who were dead in trespasses and sins.*

Gen. ii. 17. *In the day that thou eatest thereof thou shalt surely die.*

Luke

Luke xv. 32. *This thy brother was dead, and is alive again.*

Rom. vi. 13. *Yield yourselves unto God, as those that are alive from the dead.*

V. 4. *We are buried with him by baptism into death.*

I Cor. xv. 31. *I die daily.*

John viii. 51. *If a man hear my saying, he shall never see death.*

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## IX. THE CHAPTER OF THE MARRIAGE OF THE KING's SON.

THE fate of the disobedient Jews, and of all unprofitable Christians, is set before me in the parable of the Marriage of the King's Son. The state of the Gospel, being intended for the life and happiness of all that are called to it, is thence to be understood as a state of mirth and enjoyment; and it is accordingly represented as a plenteous feast on occasion of a great and honourable marriage, to which people of all sorts are invited. God, the king of kings, ordains the union of his Son Jesus Christ, with the Church; and, at the ce-

celebration of this mystical marriage, a feast is prepared of oxen and fatlings; and all things are made ready for the guests. The Gospel hath its feast (for, saith the Apostle, *let us keep the feast*) in which all the sacrifices of the law are fulfilled in the one sacrifice of Christ, which we commemorate in the Christian Church.

But how do men accept of God's gracious invitation? The Jews, who are the people first bidden to the feast, were men given up to the world, and as such made light of it, and followed their business. Others, full of the pride and spite of false doctrine, rose up against the messengers of God, and persecuted them even unto death; for this wickedness God, in his wrath against them, sent forth the armies of the Romans to destroy those murderers, and burn up their city Jerusalem. They are called murderers, because they crucified Jesus Christ, as they had slain the prophets before; and so all the righteous blood shed upon the earth was to be revenged upon them. They were visited, as is here said; and their city was burned with fire.

These, to whom the word of God was first preached, being found unworthy, the Apostles of Jesus Christ were commanded to turn to the Gentiles. The parable  
faith,

faith, the servants of the king were then sent out into the high ways, that is, from Judea into all the world, to bring in as many as they could find, without exception of any. The Church of Christ does therefore include persons of all characters, and people of all nations (according to another parable, which compares the kingdom of heaven to a net cast into the sea, which gathereth of every kind, both bad and good) which remain together till the separation is made. For the day of inquisition cometh, when the King comes in to visit his church, and examine into the character of all his guests. There he finds those who are at a wedding without a wedding garment; who are in the Church of Christ, assembled with other people, and yet are no Christians. Anciently, at baptism, a white garment was put upon those who were admitted into the Church, as a sign of their sanctification, and a lesson to purity: but as the swine, when it is cleansed, turns to its wallowing in the mire; so do many Christians forfeit the purity of the Christian character. When the question shall be put to such, how they came into the church without repenting of their sins; what shall they say for themselves? The case is so plain, that the Christian profession

sion will not consist with a sinful life, that they shall stand speechless, confounded, and self-condemned. Men can make many fair speeches in excuse for themselves now; but they will not dare to say to God what they say to one another. They who walk unworthy of their vocation, will have their lot with those who rejected the Gospel. As the Jews were visited with fire and sword; so the unprofitable Christian who boasted of his liberty, will be bound hand and foot, as an unworthy slave, and cast into outer darkness, into the regions of torment, where the blessed light of God's presence doth not reach, to give life and comfort; but misery and despair dwell for ever and ever.

I am therefore to consider that all are not Israel that are of Israel; all were not Jews that were circumcised; all are not Christians that have been brought by baptism into the Church; for many are called but few are chosen. Under the present state of things, bad and good are together at the marriage feast of the Gospel; and many of those who are now called to be among the rest, will not be chosen at last as fit for the kingdom of God. I am therefore not to depend upon any privileges I have at present, unless I use them right, and

and must give all diligence to *make my calling and election sure.*

## THE QUESTIONS.

Q. Who is meant by the *King* in this parable?

A. *God*, the King of heaven.

Q. Who is the *King's Son*?

A. Jesus Christ, the Son of God.

Q. What does the *marriage* signify?

A. The union of Christ with the Church.

Q. What is the *marriage feast*?

A. The feast of the Christian Passover, in which all the sacrifices of the law are fulfilled.

Q. What was meant by the turning of water into wine at the marriage feast in Cana of Galilee?

A. The new doctrine of the Gospel, or the spirit of the law of Moses, kept till the latter time of Christ's coming into the world.

Q. Who were the *servants*, whom God sent out to invite men to this feast?

A. The *ministers* and *preachers* of the word.

Q. How were they received by those to whom they were sent?

A. They

A. They were persecuted and put to death.

Q. What makes men despise the invitation which God sends to them by his ministers?

A. Too much attention to this world; which becomes so important to those who are engaged by it, that they make light of another.

Q. Who were the people to whom the messengers of God were first sent?

A. The Jews.

Q. Which was their city?

A. Jerusalem.

Q. What armies were they, whom the King in his wrath sent against them?

A. The armies of the *Romans*.

Q. Why are the Jews called *murderers*?

A. Because they killed the prophets, and crucified Christ, and persecuted his Apostles.

Q. How was Jerusalem destroyed?

A. It was *burned with fire*.

Q. What is meant by the *high ways*, to which the servants of God were sent?

A. The wide world of the *Gentiles*.

Q. Of what sort are the guests who attend the feast?

A. People of all nations and of all characters, both bad and good.

Q. Doth

Q. Doth the Church of God comprehend bad people?

A. The kingdom of heaven is as a net cast into the sea; and the bad are not separated from the good, till it is brought to shore at last.

Q. When will the King come in to see his guests?

A. At the day of judgment, when all they will be found out who are unworthy of a place in the Church.

Q. What is the wedding garment?

A. A garment of white, to signify the purity necessary to the Christian character.

Q. What excuse will wicked men make for themselves at last?

A. They will be condemned of their consciences, and have nothing to say.

Q. What is *outer darkness*?

A. The place of torment, to which the light of the kingdom of heaven does not reach.

Q. How can a person be *called* without being chosen?

A. He may be called to the feast, and found unworthy at last.

Q. What is then the duty of all who are called into the Church of God?

A. To make their *calling* and *election* sure.

## THE TEXTS.

Matth. xxii. 1. &c. or the Gospel for the twentieth Sunday after Trinity.

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## X. THE CHAPTER OF THE PASSOVER.

**S**UCH as the children of Israel were in the house of bondage, such am I in this world. They were employed to work in clay and mortar, under cruel taskmasters; and I am bound to the works of sin, which are base and miserable, till I am redeemed from the power of Satan unto God. But from the tyranny of Pharaoh God was pleased to deliver his people by the hand of Moses, when they had offered the Passover.

If the children of Israel had refused or neglected to sacrifice the Passover, they would have died as the Egyptians did: and what else will become of me, unless I keep the feast of the true Passover Jesus Christ; who is to me and to all Christians what

that

that Lamb was to the people of God in Egypt.

Some of the ceremonies, with which the Passover was offered, are to teach me what Jesus Christ was to be, and what he should do for me; and others are to teach me, what I am to do for myself, and for him. The Passover was a Lamb; and he is the Lamb of God which taketh away the sin of the world. Its blood was sprinkled on the posts of their doors; and his blood was sprinkled on the wood of his cross: it was without blemish, as he was without spot of sin. A bone of it was not to be broken; and therefore a bone of him was not broken at his death upon the cross. Its blood turned away from the Hebrews the wrath which fell upon the Egyptians; and I also have redemption through his blood.

As to myself, my duty is plain from the nature of the case; that, unless I celebrate the Passover, the *wrath of God* will abide upon me. Without eating and drinking, my body has no life; and my soul will have none, unless I eat spiritual meat, and drink spiritual drink. *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you*, said the Passover himself (John vi. 53). In like manner as the Hebrews kept this feast, so must I. They kept

kept it with eating *bitter herbs*; and I must keep it with wholesome mortification and true repentance. They eat *unleavened bread*; so must I put away the leaven of malice and wickedness and pharisaical hypocrisy, and keep this feast with the *unleavened bread of sincerity and truth*. If they had their *shoes* on their feet and their *slaves* in their hands, as being ready to take their journey out of Egypt; so must I remember that this life is a journey, and that I am hastening to go out, and be delivered from this land of bondage.

### THE QUESTIONS.

Q. What were the children of Israel commanded to do, that they might be saved from the destruction which fell upon the Egyptians?

A. They were commanded to sacrifice the Passover.

Q. What would have happened to them if they had not done this?

A. They would have died as the Egyptians did.

Q. What did they do with the blood of it?

A. They sprinkled it upon the doorposts of their houses.

Q. Who

Q. Who is your Passover?

A. Jesus Christ, the Lamb of God.

Q. Where was his blood sprinkled?

A. Upon the wood of his Cross.

Q. And what is the effect of it?

A. The wrath of God, which abideth upon this wicked world, is turned away from Christians.

Q. Why was the Lamb to be perfect and without blemish?

A. Because Christ was to be without sin.

Q. Why were they ordered not to break a bone of it?

A. Because the bones of Christ should not be broken on the Cross, with those of the two malefactors.

Q. After they had offered the blood of the Passover, what did they do?

A. They did eat the flesh of it.

Q. And what are we to do?

A. Christ our Passover being sacrificed for us, we are to keep the feast.

Q. How are we to keep it?

A. We are to keep it in truth, as the Hebrews kept it in figure.

Q. With what ceremonies did they keep it?

A. With eating unleavened bread, and bitter

bitter herbs ; and having their shoes on their feet, and their staves in their hands.

Q. What are you taught by these things ?

A. That I am to put away malice and wickedness, and mortify the deeds of the body, and celebrate the Lord's Supper in sincerity and truth.

Q. What else ?

A. I am to remember, that life is a journey, and that I am a pilgrim and a stranger, hastening to be delivered from this house of bondage.

### THE TEXTS.

**I Cor. v. 7.** *Christ our Passover is sacrificed for us, therefore let us keep the feast. Not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

**Exod. xii, 3—30.**

**John xix, 36.** *These things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.*

## XI. THE CHAPTER OF THE VINE-YARD.

THE prophet *Isaiah* describes the favour of God to his Church, and his judgment upon its disobedience, under the parable of a Vineyard, well planted and cultivated, but bringing forth sour grapes, and therefore given up to be devoured and trodden down by evil beasts.

The fruitful hill, on which this vineyard was planted, is the Hill of Sion, to which all the blessings of eternal life were promised. As a vineyard is fenced; so was the Church of God separated from the Gentiles; who were cast out of Canaan to make way for the people of God, as the stones are cast out of the ground where a vine is to be planted. The choice vine signifies the children of Abraham, of the most godly stock, brought out of Egypt and settled in Canaan. The tower of the Vineyard is the Church; the wine-press is made to receive the fruits of good works: but as wild and sour grapes are not accepted by the husbandman to make wine of; so evil

works are hateful to God, and occasion the destruction of his Church. When Jerusalem had sinned, the fence of the Vineyard was taken away, and the heathens were let in upon it. The first temple was destroyed, and the Jews were carried captive to Babylon ; as the second temple was afterwards destroyed by the Romans : and Jerusalem is trodden down of the Gentiles to this day. Briars and thorns now grow in the Vineyard of God ; a wild and unprofitable generation of unbelievers have possession of the country. As the showers of heaven fall to no purpose on a barren land ; so God withholds his grace from a wicked people.

Every Christian Church must expect to be visited as Jerusalem was, when it is no longer worthy of the grace of God ; and I must expect that he will deal with me, and with every one of his children singly, as with the Church at large ; for his ways are just and equal to all. If I am fruitful as a good vine, I shall continue to be a branch in Jesus Christ ; and being planted on earth, I shall flourish in the courts of heaven : but if I bring forth wild grapes, till I can no longer be reformed by pruning and wholesome correction, I shall be given up to the enemies of my salvation : I shall be rooted up, and cast forth as a branch fit

for

for nothing but the fire. Every man's salvation is from God; but every man's destruction is from himself. What could be done more for a vineyard than hath been done for me? Therefore if I should be judged of God, his judgment will be just; and all men, even I myself, must confess it so to be at last.

## THE QUESTIONS.

Q. What is the vineyard in the parable of Isaiah?

A. The Church of Jerusalem.

Q. What is the fruitful hill?

A. Mount Sion, on which the Church was built.

Q. What is the fencing of the vineyard?

A. The separating it from the heathen nations.

Q. Who were the stones that were cast out of it?

A. The heathen Canaanites.

Q. Why are they called stones?

A. Because people out of God's Church are hard, and incapable of bringing forth any fruit.

Q. What was the choice vine?

A. The stock of Abraham.

Q. What was the tower?

A. The temple.

Q. What is the use of a wine-press?

A. To receive the fruits of the vineyard.

Q. What are these fruits?

A. Good works.

Q. What are wild grapes?

A. Evil works; the fruits of man's nature without grace.

Q. What is meant by taking away the hedge?

A. Letting in heathen enemies to devour it.

Q. What doth Christ say of Jerusalem?

A. That it should be trodden down of the Gentiles.

Q. How doth God prune a vine in a spiritual sense?

A. By correction and wholesome punishment for sin.

Q. Who are briars and thorns?

A. Evil men; whether disobedient Jews, or unbelieving Gentiles.

Q. What is meant by commanding the clouds that there should be no rain?

A. Withdrawing the blessings of divine grace.

Q. What is every Christian to expect who is unfruitful?

A. That

A. That God will judge him, as he judged the Church of Jerusalem.

## THE TEXTS.

Isaiah v. 1—7. Psalm lxxx. 8—16.

Matth. xxi. 33—41.

John xv. 5. *I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

6. *If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned.*

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## XII. THE CHAPTER OF THE PRODIGAL SON.

BY two brethren of opposite characters, two parties of people are signified; the one good, the other evil. In *Cain*, that wicked wretch who slew his brother, we have a pattern of the whole world of unbelievers; in *Abel*, of the whole army of persecuted saints and martyrs, from the creation

creation to the day of judgment. When Rebekah was about to bring forth twins, the Lord said unto her, *Two nations are in thy womb, and two manner of people shall be separated from thy bowels.* The same is intended in the parable of the Prodigal Son. Here are *two manner of people*, the Jews and the Gentiles, represented to us under the persons of two brethren, the elder, and the younger: and their characters are suitable in every respect. The Jew is at home, and lives in the house of his father, that is, in the Church of God: the Gentile, who was also in it from the beginning, departs from the true worship, and goes *afar off* into idolatry. The parable shews us, first, what became of him; and secondly, how the Jew behaved upon his brother's repentance and conversion. When the Gentile left the Church of God, he carried off the substance of what he had there been taught; but it was soon wasted, and a famine succeeded; such as the *mind* suffers, when it has not the *word of God* to live upon. Thus falling into riot and debauchery, such as was practised by the Heathens, even in their religion, the prodigal becomes fit company for swine, and is disposed to feed as those filthy creatures do. His misery brought him to himself: and

and he resolved to return to the house of his father ; wherein the lowest and the meanest were better provided for than he. The father remembers no more what he had been, but receives him with tenderness and affection ; puts on him *the best robe*—gives him the clothing of righteousness—puts *a ring* on his hand, to signify that he is again adopted for a son—and his feet, which were bare, are *shod* with the preparation of the *Gospel of peace*. The *fatted calf*, the sacrifice, so long reserved, and in which all other sacrifices were fulfilled, is killed for him ; and he partakes of the feast with mirth, and *music*, and dancing, that is, with all the pleasures of devotion, which are no where to be found but in the house of our Father. He is now raised from the death of sin unto the life of righteousness : he *was dead*, and is *alive again*—he was *lost*, as a poor straying starved sheep, but is now *found*, and received into the fold.

The proud selfish Jew, seeing the conversion and reception of the Gentiles, is filled with envy instead of charity. *Thy brother is come*, said the servants : but that which gives pleasure to the angels of heaven, the conversion of a sinner, gives no pleasure to an envious mind. When God,

of

of his infinite mercy, granted to the *Gentiles* *repentance unto life*, the Jews were so angry, that they determined never to come under the same roof with them ; and they hold their wicked resolution to this day. They justified themselves, and pleaded that they had *never transgressed* ; and that, in return for it, God had used them hardly, and disappointed them ; though in fact they had all along enjoyed the privileges of the Church, and had still the first claim to all its promises, if they would accept of them. Ever since the time when they refused to come into the house of their Father, they have been wandering about the *field* of this world. There they are to this day ; and there we suppose they will remain ; till the Gentile shall once more turn prodigal, and his time also shall be fulfilled.

## THE QUESTIONS.

Q. What does the Scripture signify by two brethren ?

A. Two manner of people.

Q. Who are the two brethren in the parable of the Prodigal Son ?

A. The Jew and the Gentile.

Q. What became of the Gentile ?

A. He

A. He turned prodigal, and left the house of his father.

Q. Whither did he go?

A. Afar off, into the country of idolatry.

Q. And how did he live there?

A. In spiritual fornication with idols, and in all manner of wickedness.

Q. What is meant by the famine which came upon him?

A. The emptiness of the mind, which has lost the word of God: for *man liveth not by bread alone*, but by the word of the Lord.

Q. What is it to feed swine?

A. To satisfy our own sinful lusts: and he who doth that, is all the while empty himself, and perishing with hunger, because the mind is unsatisfied.

Q. Why is it said, that he *came to himself*?

A. Because he who lives in the pleasures of sin is like a man out of his mind, and so continues, till his sufferings bring him to his senses.

Q. How does his father receive him?

A. As God receives all penitential sinners, who see their own misery, and confess their sins.

Q. What is the best robe?

A. The

A. The clothing of righteousness.

Q. Why does the father order a ring to be put on him?

A. To signify that he is restored to honour and authority, as a son in his father's house.

Q. What is meant by the shoes upon his feet?

A. The preparation of the Gospel of peace, without which we are not prepared for the journey of life.

Q. What is signified by the fatted calf?

A. The feast of the Altar, or the Christian sacrifice.

Q. How did the Jews behave, on the admission of Gentile converts to the Gospel?

A. They were beyond measure offended at it, as the elder brother in the parable.

Q. How do they argue?

A. They justify themselves, and accuse the Gentiles, and are angry with God himself, as if he had used them ill.

Q. What is meant by their refusing to come into the house?

A. Their putting from them the word of life, and refusing to be made members of the Church of Christ.

Q. And where are they now?

A. They

A. They are still without the Church of God, wandering about the field of this world.

Q. What is the change made in a penitent sinner, when God hath received him?

A. He is *passed from death unto life*, and restored as a straying *lost sheep* to the fold.

Q. What then is a man in the state of sin and impenitence?

A. He is *lost and dead*.

### THE TEXT.

See Luke xv. 11, &c.

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### XIII. THE CHAPTER OF THE GOOD SAMARITAN.

MAN is never found more worthless than when he boasts of his own dignity; nor more foolish, than when he is proud of his own wisdom. While he saith, I am rich and have need of nothing, God tells him, that he is poor and miserable, and blind and naked. How different are the sentiments of God and Man, when man

H himself

himself is the subject ! So low and wretched is the condition of man by his natural birth in *sin*, that sometimes he is said to be *sick* with it, sometimes to be *dead* in it, sometimes to be *possessed* by it, like a man who is raving with an evil spirit.

No words can be too strong to paint the misery of man in this world of sin and sorrow, and the danger to which he is exposed of perishing here and hereafter. No language can be too exalted to describe the goodness and mercy which from the heaven above hath looked down upon our lost condition, and brought us to a state of health and safety under the terms of the Gospel. Nothing can be plainer than the duty arising from these considerations. If God hath so saved us, we ought also to save one another if we can. He who is thus wonderfully delivered, must have neither sense nor godliness, unless he is disposed to acts of kindness toward his suffering neighbour in all his wants and afflictions. When Jesus Christ had represented this case to one who consulted him ; *Go*, said he, *and do thou likewise*.

Such is the doctrine, and such the duty set before us in the parable of the *Samaritan*. There we learn that man was once in *Jerusalem*, the holy city, and went down from

from thence to *Jericho*, a city under a curse from God for the sin of its inhabitants : that, in the way from the one to the other, he fell into the hands of the destroyer ; who, like a robber on the road, stripped him of his raiment of innocence and righteousness, and wounded him, so as to leave him *half dead* ; dead in the *spirit*, his better part. We learn farther, that when the *Priest* and the *Levite* (all the religious ministrations of man) see him lying in this condition, they must pass by and leave him as they find him : for the blood of bulls and of goats, which they offer, cannot take away sin. But when the *Priest* and the *Levite* are gone by, then, that which they could not do, is done by him who cometh after the law, and is the end of it for righteousness : who, while upon this work of saving mankind, was reviled as a *Samaritan*, and hated as an alien : yet in that *Samaritan* so hated and reviled, we see and acknowledge the Saviour of the world. He finds the poor wounded traveller, lying helpless upon this earth, and has *compassion* on him. He pours *oil* and *wine* into his wounds ; the *oil* of the holy spirit which healeth our infirmities, and the blood of redemption which cleanseth us from all sin. Then he raises him up, sets him on his own

beast (humbles himself, that man may be exalted), and removes him to a place of reception, even to his Church, which, like an *Inn*, admits all that are brought into it. There the *Host*, who is the minister of God, is under a charge to *take care of him*, and is supplied with every thing necessary to restore him and complete the cure. When our Samaritan shall *come again* this way, as he hath promised to do, then, at his second coming, he will reckon with the host, and *repay* him, and every man, according to his works.

O Lord, if I am this man, so fallen, and so raised up, grant that I may know myself and thee; my own misery, and thy goodness. Let not any false doctrines of human pride keep me ignorant of myself, nor any pleasures of the world tempt me to neglect so great a salvation; that having received the blessings of thy visitation, and followed thy example in doing good according to my ability, I may be rewarded by thy mercy out of thy heavenly treasures; for I believe that thou shalt *come again*, according to thy promise, to *repay* me and every man for what we shall have done, in all those things, and toward all those persons, which thou hast committed to our charge. Amen.

## THE QUESTIONS.

Q. What do we learn from the parable of the good Samaritan?

A. The fall of man, and his salvation, and our own duty.

Q. How is his fall signified?

A. As a going down from *Jerusalem* to *Jericho*.

Q. What is *Jerusalem*?

A. The holy city, or life of paradise.

Q. What is *Jericho*?

A. A city under a curse, like this world of sin.

Q. What is it to go down from *Jerusalem* to *Jericho*.

A. To depart from paradise into this world.

Q. What happens to man in the way from one to the other?

A. He falls among thieves.

Q. Who are they?

A. The Devil, and all evil spirits.

Q. What do they do to him?

A. They strip him of his raiment.

Q. What happened to Adam, when he fell into sin?

A. He found himself naked.

Q. What did they do besides?

H 3 A. They

A. They wounded him.

Q. With what?

A. With sin, which is the sting of death.

Q. Why are they said to have left him *half dead*?

A. Because man, when he fell into sin, did not then die in body, but in spirit, in the better half of him.

Q. Who are the Priest and Levite that see him, and pass by?

A. The ministers of the law, who were to pass away, because their sacrifices could not take away sin.

Q. Who comes after them, to do what the law could not?

A. Jesus Christ, the Saviour of fallen man.

Q. Why does he call himself a *Samaritan*?

A. Because he was hated by the Jews as the Samaritans were; and they reviled him under the name of a Samaritan; (probably, after the delivery of this parable).

Q. What doth this Samaritan do?

A. He hath compassion on him, and goes to save him.

Q. What does he apply, when he binds up his wounds?

A. Oil

A. Oil and wine; the spirit of life, and the blood of redemption.

Q. What is oil remarkable for?

A. It cures the bite of a serpent.

Q. What is the *Inn* to which the wounded man is carried?

A. The Church.

Q. Who is the *Host* of it?

A. The Minister.

Q. What charge is given to him?

A. To take care of those who are committed to him.

Q. And what is he to expect?

A. That he who calls himself the Samaritan, will *come again to repay him*.

Q. What duty are you to learn from this story?

A. To go and do likewise; that is, to shew mercy to others, as Jesus Christ hath shewed mercy to me.

### THE TEXT.

Luke x, v. 25—38.

THE

#### XIV. THE CHAPTER OF THE PA- TRIARCH JOSEPH.

NEXT to the history of our blessed Saviour himself, the story of Joseph in the book of Genesis is most wonderful and affecting. When we read, how wise and innocent he was, how his father loved him, how his brethren persecuted him, we cannot help pitying and loving him. Even the distress of his wicked brethren is attended with such remorse and perplexity, that we pity them also. But when Judah pleads for Benjamin, and Joseph discovers himself, the scene is so affecting that we cannot refrain from tears. In the three greatest lines of his character and history, he was a most exact figure of our blessed Saviour. He was *innocent*; he was *persecuted*; he was *exalted*: and the life of every servant of God is, and will be, more or less, after the same pattern.

When St. Stephen pleaded before the Jews, he pointed this story of Joseph against them in such words, that they saw their own wickedness in that of Joseph's brethren,

brethren, and fell into a rage; gnashing upon him with their teeth for bringing their wickedness home to them in such plain terms. For such as Joseph had been, such was Jesus Christ, whom they had lately crucified: they had done unto him as their forefathers had done to the Patriarch Joseph; whose character, in every part of it, bears the strongest testimony to the history of Jesus Christ: so strong, that the Jews, who heard it, were not able to bear it. For, saith St. Stephen, *the Patriarchs* (his own brethren), *moved with envy* (as the High Priests were afterwards), *sold Joseph* (as Judas sold our Saviour) *into Egypt*; (delivering him to the *Gentiles* to be evil entreated and punished as a malefactor and a slave.) The Patriarch *Judah* was the *seller* of Joseph; and his namesake, *Judas*, sold Jesus Christ. We see Joseph in a prison between two malefactors, and promising life to one of them, as Christ did to one of those who suffered with him. We see him again, cast into a pit; there to be dead and forgotten; but brought alive out of it. His coat was dipped in blood; as Christ wore a purple robe, and appeared (as the prophet had foretold) in died garments, stained with the blood of his sufferings.

In

In Joseph's exaltation, his brethren, who had persecuted him, fell down before him to the ground; and so to Jesus Christ, once mocked and persecuted by his brethren, every knee shall bow. Joseph was made a Saviour to his father and all his house, and fed them with bread according to their families, in a time of famine; as Jesus Christ is the true bread to Jew and Gentile, to whom all the tribes of the earth must come to be nourished unto life eternal.

The character of Joseph preaches to me the same lesson of patience and perseverance, as the example of Jesus Christ doth. It tells me, that if I please my heavenly Father, and am beloved of him, I must expect to be *hated* and *envied* by my brethren: that, if I would be *exalted*, I must be *abased*: that, if I keep myself pure, I shall be delivered from those who accuse me falsely: and that, if God is with me in my afflictions, I may not only save myself, but be made an instrument of salvation to others; as well strangers as those of my own family and household.

### THE QUESTIONS.

Q. What think you of the history of Joseph?

A. There

A. There is no finer story.

Q. Which are the most affecting parts of it?

A. The return of his brethren in silence to the city as bondmen, when the cup is found upon Benjamin; and the speech of Judah which moves Joseph to discover himself.

Q. What do the brethren of Joseph impute their distress to?

A. To their iniquity in selling their brother.

Q. Who is it that convicts the Jews of their wickedness against Jesus Christ, from the history of Joseph's sufferings and exaltation?

A. St. Stephen, in the seventh Chapter of the Acts.

Q. In what particulars was Joseph a figure of Jesus Christ?

A. In being pure and innocent, and beloved of his Father.

Q. In what other?

A. In being persecuted and sold by his brethren, and suffering under a false accusation with two malefactors.

Q. In what others?

A. In many others. He was exalted among heathens, and became a Saviour to them and to his own family.

Q. Do

Q. Do you find any thing of Christ's death and resurrection here?

A. I see Joseph's coat dipped in blood, as if one that had died a cruel death : I see him cast into a pit, and there given up to death ; but lifted up again out of it.

Q. What must this mean ?

A. The same as when Jonah was swallowed up, and cast out again alive from the whale's belly.

Q. Is there any sign here that the Jews will be converted at last ?

A. It seems from this history, as if they would see and confess their guiltiness, as the brethren of Joseph did, when the hand of the Lord had tried them.

Q. What other circumstances speak the same thing ?

A. St. Stephen observes, that Joseph at the second time of their meeting became known to his brethren.

Q. What lesson may you learn from the example of Joseph ?

A. That, if I am loved of God, I shall be envied by my brethren.

Q. But if you keep yourself pure and innocent, what may you expect ?

A. I may hope to be delivered under every false accusation.

Q. What

Q. What do you learn more?

A. I learn to forgive, and to do good to those who injure me, as Joseph received his brethren, and never upbraided them with their wickedness.

### THE TEXTS.

John i. 11. *He came to his own, and his own received him not.*

Acts vii. 9. *The Patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions.*

51. *As your fathers did, so do ye.*

52. *Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the just one.*

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### XV. THE CHAPTER OF MOSES.

DID not Moses himself forewarn the people, that the Lord would raise up a prophet like unto him? Therefore, when I see what Moses was, I may thence know I what

what Christ was to be. So the Apostle St. Paul tells us, that Moses, as the servant of God, was a faithful minister in his house, for a *testimony* of those things which were to be spoken afterwards (Heb. iii. 5). So that, if we look to the ministry of Moses, we shall find it *bearing witness* to the ministry of Christ; and thence we shall draw the conclusion, that as Moses was sent to deliver the Hebrews, so Jesus Christ came to redeem all mankind. The history of Moses was set before the Jews by St. Stephen in such words, that they could not avoid making the comparison, and drawing the consequence for themselves. His history comprehends the particulars, 1st, of his *birth*; 2d, his *character* as God's minister; 3d, his great *work* in delivering the people; and 4th, the *reception* he met with from his brethren.

When Moses was born, there was an order from a cruel King to kill all the male children; but Moses was miraculously preserved. At the birth of Christ, Herod slew the infants in Bethlehem; but he was saved in Egypt, where Moses had been saved before. As the minister of God he was mighty in words and deeds, which is the very character given of Jesus of Nazareth by the two disciples who were walking to

to Emmaus. Moses received his authority when God appeared to him, and *spoke* to him, from a *flame of fire* in a bush; and Christ received his honour, when the *voice* came to him from the *excellent Glory* (2 Pet. i. 17). Moses ascended up into the Holy Mount of God, and received the divine law, which he gave to the people; as Christ ascended, and gave the word of his Gospel to be preached by his Apostles, and received by all the people of the world. Moses shewed his power in slaying an Egyptian, as a sign to the people, that God would deliver them from their enemies by his hand; as Christ shewed his power over Satan, the enemy of mankind, to convince the people that he was sent to be the Saviour of the world. And accordingly as Moses delivered the people, and brought them out of Egypt, so hath Jesus Christ delivered us from the power of Satan, and brought us out from this wicked world. But, what is the most wonderful of all, and with which St. Stephen confounds the Jews; this great Moses, this mighty worker of miracles, this deliverer of his people from the greatest misery and servitude that ever were upon earth, how was he received? how was he treated? He was *thrust away* and *refused* by his brethren!

So was Christ *rejected* by the Jews. Therefore as Moses, though refused and thrust away, was *sent* from God to be a ruler and deliverer; so was Jesus Christ, though hated and set at nought by his brethren, and resisted in his mighty works, and condemned and crucified; yet was this same Jesus Christ sent to be the true Messiah. If he had not been *persecuted* and *refused*, he would not have been a *prophet like unto Moses*; if he had not been *sold by his brethren*, he would not have been, as Joseph was, the saviour of his family, and of the Gentile world. All these things considered, I am to remember, first, that I am the disciple of a despised and persecuted Master, and must bear in this world, as Moses did, the *reproach of Christ*; and count it of more value than the favour of a court, or the wealth of the whole world. If I do good, I must be content to be spoken of as an evil doer; if I would be *glorified with him hereafter*, I must *suffer with him here*.

Secondly, I must not regard the humour of the world, nor follow a multitude to do evil: when Moses was absent with God in the mount, the people below forgot him, and made a calf and offered sacrifice to the idol, and rejoiced in the work of their own hands:

hands: so is Jesus Christ forgotten by his people since his departure into heaven; and they sit down to eat and drink, and rise up to play; not considering that as Moses came down unlooked for, and executed judgment on the offenders, so will Christ return at an hour when they are not aware, to judge those who have forgotten him, and take vengeance on their impiety and disobedience.

## THE QUESTIONS.

Q. Who was it that argued for the truth of Christianity against the Jews, from the history of their lawgiver Moses?

A. St. Stephen, in the 7th Chapter of the Acts.

Q. What did Moses himself say?

A. That the Lord should raise up a prophet like unto him.

Q. In what respects was Moses like to Christ?

A. First in his birth; at the time of which there was a massacre of infants; and he was saved in Egypt, where Christ was saved from the power of Herod.

Q. What was the character of Moses?

A. He was a prophet *mighty in words and*

13. *deeds;*

*deeds*; which is the character of our Saviour.

Q. What great work was Moses sent upon?

A. To deliver the people out of Egypt; as Christ came to save us out of this sinful world.

Q. How was Moses received by the people?

A. When he came to deliver them, they quarrelled with him, and disputed his authority.

Q. Was that any argument against Moses?

A. None at all; for although they refused him, yet did God truly send him, to be their Saviour from the miseries of Egypt.

Q. What argument doth St. Stephen draw from hence?

A. That if Christ was the true Saviour of the world, and *like unto Moses*, it was necessary he should be rejected, and thrust away by his own people.

Q. How were the Jews, who had crucified Christ, affected by this argument?

A. It was so strong, they could not bear the force of it; but *gnashed at St. Stephen with their teeth*, to signify how ready they were to devour him.

Q. Does

Q. Does St. Stephen carry his argument beyond Joseph and Moses?

A. Yes: he tells them their fathers had persecuted all those prophets, those just men, who foreshewed the coming of the *just one* Jesus Christ.

### THE TEXTS.

Acts, chap. vii. v. 19 to 40.

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### XVI. THE CHAPTER OF THE BODY OF MAN.

AS the body of man is made up of different members and limbs, all intended for their several uses, and some of them in higher, some in lower stations; so in like manner are different men formed together into one body, in what we call society: wherein men are as necessary to one another, as the different limbs are necessary to the body. In a kingdom the king is the *head*, giving life, strength, and direction to the whole body; and a people without a king are like a body without a head.

As

As the eyes guide the feet, so do the wise and learned direct the simple. The business of the hands is to work; and in a community many are born to labour, and without them a city cannot be inhabited. As the feet go about for the service of the body, so must the lower sort be messengers and attendants to their superiors. As the stomach receives that food and nourishment which gives strength to the limbs; so must every government receive tribute, that it may be able to maintain its power, for the execution of the laws and the defence of the people.

In an army, which is another sort of body, there is one who is in the place of the king, and acts as a head to all the rest. He uses his spies, as the head uses the sight, that he may see **what** is necessary to be done. Some are officers and counsellors; others are officers, and not counsellors; and the common soldiers are to come and go, and do as they are commanded. A body of soldiers is called *a regiment*, from their being disposed in exact order, and under strict authority; for where there is no order, there is no strength; and where there is no obedience, nothing can be done. When the body is upright, it can exercise its

its power ; but when turned upside down, it becomes weak and useless.

God is the God of order ; and he hath appointed it to prevail every where for our good. Even in the world at large, the lights of heaven bear rule, and the earth and the sea know their place. But most of all is order to be observed in the Christian society ; and every thing else is but as a lesson to teach us that which is the best of all. *As the body, saith the Apostle, is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ; that is, the body of Christ, which is the Church.* For here the head is Christ himself ; and under him, all the members, fitly placed, minister to each other, and to the good of the whole body. Some are Apostles, some teachers ; some are as eyes to see for the rest ; some as tongues, to speak and interpret ; some as hands administering to the necessities of others ; some as ears to receive what others teach ; some to govern and order things ; others to be under direction in a lower station, as the feet in a natural body. But all these are to consider, that, whatever their place may be, they have but one common interest, and are all animated by the same life. In the natural body there is no schism,

no

no division, no disputing of one part against another; all the members suffer together, and all rejoice together; and so it ought to be in the body spiritual; for to divide the body is to divide Christ, if that could be done. It is a good thing to have an higher place, and to be of more eminent use in this body; and it is an honour much to be coveted: but the most excellent way of all, and that in which every member hath its share, is to preserve the unity of the body, by a principle of love and charity, which is the first of all virtues, and shall outlast all other gifts; for it shall survive after death, and constitute the chief happiness of heaven. The Apostle St. Paul is no where so urgent as when he presses upon all Christians this great and necessary duty of charity.

### THE QUESTIONS.

Q. What doth a *body* mean, when it is applied to a society?

A. It means a company of people, disposed into an orderly form, as the members are in the body of man.

Q. What doth this comparison chiefly teach us?

A. The

A. The use and duty of *subordination*.

Q. What is *subordination*?

A. The placing of some persons in offices and stations *under* others.

Q. Who is the head of such a body?

A. The king, ruler, or leader.

Q. Who are the *eyes*?

A. The wiser sort, whose duty it is to see and learn for the benefit of the rest.

Q. What was a prophet formerly called?

A. A *seer*.

Q. Who are the *feet*?

A. The lower sort of people, who attend upon the higher.

Q. Are some better than others on this account?

A. All are necessary to one another, and are therefore all to be honoured in their stations.

Q. Who is the author of order?

A. God.

Q. How do you see this?

A. I see the senses and powers which are intended to direct us, placed in the *head*, the *uppermost* part in the body.

Q. Where do you see it again?

A. In the order of the world, where the sun and moon, that rule over the day and night, are placed above, and the earth and seas below.

Q. How

Q. How doth St. Paul apply this similitude of a body?

A. To the church of Christ, and the order of the persons who belong to it.

Q. Who is the head of the Church?

A. Jesus Christ; who is also the head of all the kingdoms of the world, *King of Kings and Lord of Lords.*

Q. What is the life of that body which we call the Church?

A. The spirit of God: and as one life animates all the limbs of the same body, so *one spirit quickeneth* all the members of the Church.

Q. What is the great duty we are to learn from this consideration?

A. That of Christian unity: for as the members of the same body all feel for one another, and all suffer or rejoice together, so should all Christians.

Q. What sin doth it teach us to understand and avoid?

A. That of Church-division, which we call *schism.*

Q. Why is this such a great sin?

A. Because it is contrary to the greatest of all virtues, which is charity: also, it is *unnatural* that any body should be at enmity with itself: and it is destructive, because such a body, either in whole or in part,

part, must perish. No limb can live, when it is severed from the life of the body.

Q. What is the true meaning of that virtue which the Apostle calls *charity*?

A. It is the *friendship of Christians*: the love and unity of the body of Christ, under him, who is the head of it: which shall endure in heaven, when all other things shall fail and vanish away.

### THE TEXTS.

Isa. i. 5, &c. *The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrifying sores.*

Col. i. 18: *He is the head of the body, the Church.*

Rom. xiii. 4. *For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another.*

Eph. iv. 15. *Speaking the truth in love (we) may grow up unto him in all things, which is the head, even Christ.*

*From whom the whole body fitly joined together, and compacted by that which every joint sup-*

K plieh,

plieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

V. 4. There is one body and one spirit.

Read also I Cor. chap. 12 and 13.

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## XII. THE CHAPTER OF THE PRIEST AND THE SACRIFICE.

A PRIEST is a person chosen of God to intercede for the people; that is, to stand betwixt heaven and earth, to act for both. He presents offerings and prayers on the part of the people; and pronounces pardons and blessings on the part of God. All ages and all nations (except some wild and fanciful people of these latter days) Patriarchs, Jews, Christians, and the very heathens, have admitted the authority, and observed the ordinances of priesthood; all of them declaring with one voice, that without intercession and the shedding of innocent blood, there can be no remission to sinful man.

Being born a child of wrath, under sentence for sin and subject to death, I am but

but dust and ashes; dust by death, and ashes by condemnation. My body must return to the dust from which it was taken; and if God were to visit my sin, as he might in justice do, with the fire of his wrath, nothing would remain of me but an heap of ashes, a sad monument of unexpiated sin. In this state, I can do nothing to save myself: I can only suffer what God pronounced on Adam, "*In the day thou eatest, thou shalt die.*"

To shew how I am saved from this death, an innocent creature, a lamb, an ox, or a sheep, was brought to the altar to be consumed instead of the offerer. Sin in me should suffer what the burning bleeding victim suffered, unless God had appointed a priest to intercede for me, and a sacrifice to die for me.

But then, I am to understand, that the blood of bulls and of goats, or of the Pass-over itself, *cannot take away sin*. These were only the prophetical signs of the law, to teach men, that Jesus Christ should act once for all as priest and sacrifice, to take away the sin of the world. Unless his death had been fore-ordained of God for the salvation of man, there never would have been any such thing as a priest or a sacrifice heard of in the world; they would

have had no meaning, and could have been of no effect.

As the death of Christ was foreshewn to the faithful by bloody sacrifices before he came; so now, after he is come, his death is commemorated, and its benefits communicated, by the signs of bread and wine, the new Passover of the Gospel, in which we are said to *eat his flesh and drink his blood*; and except we partake of this sacrifice, we have no more life in our souls, than our bodies would have without meat and drink. So long as there are offerings, there must be priests to offer. Jesus Christ does not act in person under the Gospel, any more than under the law; he is present with us only by those persons who are ordained to act for him; and every true priest must be of his making; for *no man taketh this honour to himself, but he that is called of God*. No man can act for a king, but he who hath the king's authority; so can no man act for God but he whom God hath appointed. Who are they that make light of priests, and neglect the Christian sacrifice? None but they who *have no priests*, or who think they *want none*, or that they can make priests of themselves. Jesus Christ is indeed the only true priest; and every Christian praying to God through his

his merits, is in private a priest to himself: but priests must be appointed of God, to commemorate the sacrifice of Christ, and communicate the benefits of it from the altar to the congregation, and to pronounce pardon and absolution (that is, forgiveness of sin) from him to the penitent sinner.

This is God's way of forgiving sin; for the *teaching* of our minds, and the *trial* of our faith and obedience. Proud people, who understand not the ways of God, think no man great enough to rule them, no man good enough to pray for them: not considering, that no man is any thing of himself; the sufficiency of the ministry being only from God. Therefore God is not jealous of the authority of his ministers, but of his own authority in them. He that despiseth you, says our Lord to his ministers, despiseth me; and he that despiseth me, despiseth him that sent me: so said Moses and Aaron against *Corah, Dathan, and Abiram*, who presumptuously made priests of themselves; *What are we? Your rebellion is not against us, but against the Lord.* He who hath no priest, hath no sacrifice; he who hath no sacrifice, must be a sacrifice for himself: therefore, if I forfeit the benefit of Christ's death, *there remaineth no more sacrifice for*

*sin, but a certain fearful looking-for of judgment and fiery indignation, such as fell upon Sodom and Gomorrah, and such as there would be upon me, and upon all mankind, if there were neither priest nor sacrifice appointed for us. Every man must then be his own sacrifice, and bear the wrath of God in his own person.*

## THE QUESTIONS.

Q. What is a priest ?

A. An intercessor appointed of God to present offerings and pronounce blessings.

Q. Who were they that observed the rites of priesthood and sacrifices ?

A. All ages and nations, till human philosophy of late times invented a religion without a Saviour.

Q. Why is man called dust and ashes ?

A. Because he is subject to death, and to the fire of God's justice against sin.

Q. How is this to be turned away from us ?

A. By Jesus Christ placing himself in our stead as a sacrifice.

Q. What did the sacrifices mean under the law of Moses ?

A. They shewed his death.

Q. Are

Q. Are priests necessary under the Gospel?

A. They are now of another order: but they are still priests as before.

Q. Why so?

A. Because Melchisedec is called the *priest of the most high God*, though he offered only *bread and wine*. (Gen. xiv. 18.)

Q. How came there to be priests on earth?

A. There never would have been any but for Jesus Christ; for all others act in and through him, who is the only true priest from the beginning to the end of the world.

Q. Who are they that despise priests?

A. They who have none, or think they want none.

Q. Who gives authority to priests?

A. God; who will vindicate in them his own authority, which must be supported, not for our sakes, but for his own glory.

Q. Suppose we forfeit the benefits of the priesthood, and sacrifice of Jesus Christ?

A. There remaineth for us then nothing but that *judgment and fiery indignation*, which would have been upon all mankind if there had been no Saviour.

Q. Where

Q. Where are you to learn the nature of the priesthood of Jesus Christ and his ministers?

A. It is all explained at large in the Epistle to the Hebrews.

### THE TEXTS.

Hebr. v. 1. *Every high priest taken from among men is ordained, that he may offer both gifts and sacrifices for sins.*

Gen. xxii. 13. *And Abraham went and took the ram, and offered him up for a burnt offering instead of his son.*

Gen. xviii. 27. *I have taken upon me to speak unto the Lord, which am but dust and ashes.*

Rom. viii. 3. (margin) *By a sacrifice for sin he condemned sin in the flesh.*

Lev. ix. 24. *And then came a fire out from before the Lord, and consumed upon the altar the burnt offering.*

1. Cor. v. 7. *Christ our Passover is sacrificed for us; therefore let us keep the feast.*

Heb. xiii. 10. *We have an altar, whereof they have no right to eat which serve the Tabernacle.*

John xx. 21. *As my Father hath sent me, even so send I you—whosoever sins ye remit, they are remitted unto them.*

1. Cor.

1 Cor. x. 16. *The cup of blessing, which we bless, is it not the communion of the blood of Christ?*

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## XVIII. THE CHAPTER OF GLORY.

I AM to praise God, for having given me the *hope of glory*. What is glory? It signifies the bright shining of the light; and the word is applied to the lights of heaven. *There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.* The glory of the light dwelleth in the sun, and from him it is spread over all the creation below, where no object has any light of its own. So the glory of the invisible heavens is with God; and from him it is communicated to angels and saints, who have no glory but what they receive from Him. All objects, on which the sun shines, are in a glorified state, compared with those on which it doth not shine: so it is impossible to be in the presence of God without being shone upon and glorified: therefore, when God himself shall be made manifest, and his

*his light shall shine, we shall all be changed: and our change shall happen in a moment, in the twinkling of an eye; for so doth light break out suddenly, and shine upon all things.*

While we live upon this earth, our light is interrupted with darkness, and our summer is followed by a winter. One half of the earth's globe is in darkness, and they that inhabit it are turned round every day into its shadow: but if we were lifted up into the heavens, farther than the extent of the earth's shade, our day would be uninterrupted, and our season would be the same. Such is the state of those who are in the presence of God; for with him there is none of this *variableness nor shadow of turning.*

All that is heavenly, or comes from heaven, is bright and glorious; all that is earthly partakes of darkness. When Jesus was transfigured, his raiment became white as the light itself. When the angel of the Lord descended to deliver Peter, a light shined in the prison at midnight. When Moses conversed with God upon the Mount, his face retained the light which had shone upon it, so that the people could not steadfastly look upon him. When Jesus appeared to Paul in the way to Damascus, such

such was the glory of the light which attended him, that all the company fell to the earth; and Paul himself was struck blind.

How shall I who am now in darkness be made a partaker of the glory which is set before me? How; but by considering first with myself, what a dreadful thing it would be, if I should lose the kingdom of glory, and fall into the kingdom of darkness! It is possible to love darkness rather than light; God forbid I should be of that mind! But I shall be so, if my works are evil: therefore let me now put away the works of darkness. Then let me take the word of God, as a light unto my path. As Christ endured the Cross, and despised the shame of it, for the joy that was set before him; so let me bear the sufferings of the present time, whatever they may be, knowing that they are *not worthy to be compared with the glory that shall be revealed in us.* Let me be constant in using the means of grace, that I may be prepared by them for the enjoyment of glory. So shall God, who breathed into me the breath of life from his spirit, enlighten me at last with his presence, when my body shall be *raised up in glory;* and *mortality shall be swallowed up of life;* as the darkness of

of the earth is drowned and overcome by the light of heaven pouring in upon it at the rising of the sun.

### THE QUESTIONS.

Q. What is glory?

A. It signifies the bright shining of the light.

Q. What is the glory of the natural creation?

A. The sun.

Q. What is the glory of the kingdom of heaven?

A. God himself.

Q. What shall glorify the Saints?

A. The presence of God.

Q. How doth the Scripture describe him?

A. As having *no variableness nor shadow of turning*; like to what we are subject to who inhabit this earth.

Q. How did Christ appear, when he was transfigured?

A. His raiment became white as snow, his face shone like the sun, and his whole person as bright as the light itself.

Q. Did any sign of glory attend the angels of heaven when they appeared?

A.

A. A light shone in the prison when Peter was delivered by an angel.

Q. What was the effect, when Moses conversed with God?

A. A glory remained upon his face, too bright for the people to behold.

Q. How are you to obtain the glory which is promised?

A. By putting away the works of darkness.

Q. Who are they that love darkness rather than light?

A. They whose works are evil.

Q. How is the mind to be glorified now?

A. By conversing with God, as Moses did.

Q. How can that be done?

A. By reading and studying his word.

Q. How are you to prepare yourself farther?

A. By bearing, as Christ did, the sufferings of the present time.

Q. How farther?

A. By using the means of grace; for it is grace only that leads us to glory.

### THE TEXTS.

Ps. xix. 1. *The heavens declare the glory of God.*

Rom. xvi. 27. *To God only wise be glory.*

Luke ix. 29. *And his raiment was white and glistening—32. And when they were awake, they saw his glory.*

2 Cor. iii. 7. *The children of Israel could not steadfastly behold the face of Moses for the glory of his countenance—V. 18. But we all, with open (unveiled) face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.*

Luke ix. 26. *He shall come in his own glory, and in his Father's, and of the Holy Angels.*

Col. i. 27. *Christ in you, the hope of glory.*

Rom. viii. 18. *The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

## XIX. THE PREACHER's PICTURE OF OLD AGE.

IN the 12th Chapter of *Ecclesiastes*, the preacher admonishes me to dedicate my youthful days to the service of my *Creator*, considering the *evil days* which are coming upon us, when all the faculties of our minds and bodies shall fail us under the infirmities of age. For then, as the preacher beautifully represents it to us, as in a glass or mirror, *the sun and the moon and the stars are darkened*; the superior powers which rule in the body of man as the heavenly luminaries do in the world; the understanding and reason, the imagination and the

the memory, are obscured, as when the clouds interpose between us and the lights of the firmament. In the earlier season of life, the clouds of affliction having poured down their *rain*, they pass away, and sunshine succeeds; but now *the clouds return after the rain*; old age itself is a continual sorrow, and there is no longer any hope of fair weather. *The keepers of the house*, the arms and hands, which are made to guard and defend the body, begin to shake and *tremble*; and the *strong men*, the shoulders, where the strength of the body is placed, and which were once able to bear every weight, begin to stoop and *bow themselves*; and the *grinders*, the teeth, begin to fall away, and *cease to do their work, because they are few*. *Also those that look out of the windows are darkened*: the eyes, those windows of the body, through which we look at all things abroad as we look out from the windows of a house, become dim; and he that uses them is as one who looketh out of a window in the night. *Then the doors are shut in the streets*; difficulties and obstructions attend all the passages of the body, and digestion becomes weak when the *grinding is low*. The youthful and healthy sleep sound, and are apt to transgress by taking too much rest; but the aged sleep with difficulty, and *rise up at the voice of the bird*; they are ready to leave

their disturbed rest at the crowing of the cock. *The daughters of music are brought low*; the voice fails and becomes hoarse; the hearing is dull; and the spirits, now less active than they used to be, are less affected by the powers of harmony; and so sit in heaviness, hanging down their heads, as virgins drooping under the sorrow of captivity. Old age, being inactive and helpless, becomes *afraid of that which is high*; it is fearful of climbing, because it is in danger of falling; and being unfit to endure the hardness of fatigue, and the shocks of a rough journey, the fears which are *in the way* discourage it from setting out. Then the *almond-tree flourishes*; the hair of the head becomes white, as the early almond blossoms in the hard weather of the winter, before the snows have left us: and even *the grasshopper becomes a burthen*; the legs, once light and nimble to leap, as the legs of that insect, and which used with ease to bear the weight of the whole body, are now become a burthen, and can scarcely carry themselves: and when the faculties thus fail, the *desire fails* along with them, for nothing is desirable; when nothing can be enjoyed.

Such are the *evil days*, which come upon us when our youth is past, and prepare the way for that last and greatest evil of our death, when *man goeth to his long home*, and

and the mourners go about the streets, lamenting his departure. Then the *silver cord*, the nerves whose coat is white and shining as a cord of silver, is loosed, and no longer do their office. The circulation of the blood stops at the heart, the fountain of life, as when a *pitcher*, which draws water, is *broken at the well*, or the *watering wheel*, circulating with its buckets, which it both fills and empties at the same time, is *broken at the cistern*. Thus do the vital motions all cease in death; and the *dust returns to the earth*, to become such as it was, before man was made out of it: and his immortal *spirit returns unto God*, the fountain of immortality, from whom it proceeded.

Let then the light of my understanding, while I have it, be employed in the search of truth, and let my memory be a treasury of all useful memory; let my hands labour while their strength lasts, and my shoulders be ready and patient under every necessary burthen; let my mind be ever looking out through the windows of my body, to see and learn, while the day-light is with me. Let the daughters of music be employed in the praises of God, before they are brought low: let my diet be that of sobriety and temperance, that the doors may not be shut in the streets before the time: and when my sleep shall be less, let my meditation be more on God, and my latter end, and the

the things of eternity. As the *outward man decayeth*, let the *inward man be renewed day by day*; that when my spirit shall depart, it may return with joy to God that gave it, and I may at last find an habitation, which shall be subject to no decay, when *this mortal shall put on immortality*. Amen.

## THE QUESTIONS.

Q. What does the preacher mean by the *evil days*?

A. The time of old age.

Q. How does he describe the infirmities of old age?

A. Under terms which are like those of a proverb or riddle.

Q. What is meant by the darkening of the sun, moon, and stars?

A. The failing of the understanding, judgment, and memory.

Q. What are the keepers of the house?

A. The arms and hands, which guard and defend the body.

Q. What are the *strong men*?

A. The shoulders, in which our chief strength lies.

Q. Who are they that look out of the windows?

A. The eyes.

Q. Which are the grinders?

A. The teeth which grind our food.

Q. Who are the daughters of music?

A. The voice which sings, and the ears that

that hear, and the spirits which are moved with music.

Q. What agrees to the almond-tree, which blossoms in winter?

A. The hairs of the head, which turn white in old age.

Q. What is meant by the grasshopper?

A. The legs, which are light and active in youth, but become a burthen to themselves in old age.

Q. What means the breaking of the pitcher at the fountain, and the wheel at the cistern?

A. The stopping of the circulation at the heart, and the ceasing of the motion in the lungs.

Q. Where goes the body?

A. To the dust, out of which it was taken.

Q. Where goes the spirit?

A. To God that gave it.

Q. What is the duty to be learned from all these considerations?

A. To remember my Creator in the days of my youth.

#### THE TEXT.

See Ecclesiastes, Chap. xii. v. 1, 2, 3, 4, 5, 6, 7.

THE END of PART II.

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